repeated self-denials—their senses, their passions, their desires,
eitirelv brought under the submission of the Holy Will of
God "The gr^a[1]- Sa^ya-Muni (Buddha) dies calmly at eighty
vea'-s of ay with such words : " Be earnest, be thoughtful,
be'h3ly. Keep steadfast watch over your own hearts. He
who holds fa3t to the la^vs of discipline and faints not, be shall
cross the ocea-i of life aid ma^e an end of sorrow." Saint
PaJ.1, a^eJ seventy, cast in prison, and ready to be offered
to the "wild beasts at Rome, fearlessly exclaims : " My
departure is at hand. I have fought the good fight. I have
finibhed mv couise. I have kept the faith. Henceforth
then? is laid up for me a crown of righteousness." One old
ma i with such words on his dying lips proves the renewal of
life in the uttermost verge of earthly decline. These souls
were more alive in their so-called decline than rampant
worldlings in the heyday of their youth. These noble souls
ha 1 practised death even here, having died to the cravings
of the iLsh, to the temptations of the world, to self-interest,
to the desire of honour, to the love of pleasure. The endurance
of pain, the practice of austerity, the hardships of devout

life form ai essential part of this practice of death. To
then, d^aJi was therefore clipped of. its fears and dangers,
and with all their mind and heart they could contemplate the
glory of the prospect on the other shore. They have, therefore,
lived in utter disdain of their temporary dwellings, to wit,
their bodies, have scorned pain and death, have preferred
death to dishonour, have died in unbearable torture—perhaps
pitied those who inflicted the suffering—rather than tell
a lie or profess to believe what their hearts denied, in the
firm fa^th aid unshakzble conviction that they are not perish-
able Bodies but imnortal souls, born out of God's love, par-
taking though in an infinitely small measure, His Power,
Intelligence, Love and Righteousness and therefore destined
to live in His love to all eternity.